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THE MANIFOLDNESS OF MAN.

A

BACCALAUREATE SERMON,

DELIVERED AT

WILLIAMSTOWN, MS.

JULY 31, 1859.

BY MARK HOPKINS, D. D.
President of Williams College.

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SERMON.

LUKE i. 66.

WHAT MANNER OF CHILD SHALL THIS BE?

The circumstances preceding and attending the birth of John the Baptist, were extraordinary. As his father, Zacharias, then "well stricken in years," "executed the priest's office before God in the order of his course," "there appeared unto him an angel of the Lord standing on the right hand of the altar of incense," and foretold the birth of the child. When Zacharias did not believe him, "the angel answering said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed." Accordingly Zacharias was dumb until the time came for naming the child. Then, after he had written the name given by the angel, "his mouth was opened immediately, and his tongue loosed, and he spake and praised God." These things "were noised abroad throughout all the hill-country of Judea;" and it is not strange that

"all they that heard them laid them up in their hearts," or that they said, "What manner of child shall this be?" Of a child whose birth was thus heralded and signalized, something extraordinary could not fail to be expected.

But while this inquiry was thus naturally made respecting John, may it not also be appropriately made respecting every child that is born? There may be nothing extraordinary, either in connection with the birth of the child, or with the child itself, and yet that child shall be different from every other child that ever was born, or ever shall be; and its capacities of development, and the possibilities of its future, shall run in lines of such divergency from those of every other, that we may well ask respecting it, "What manner of child shall this be?"

There is nothing in the works of God more striking than the differences there are of things that are similar, and the similarities of things that are different. In the perception of these two we have the element of science on the one hand, and of practical skill on the other. So far as beings or things are similar, they may be named alike, and treated alike, and so a knowledge of one becomes the knowledge of all. This is science. Through this the individuals which God has made, vast as they are in number and variety, are marshaled, and ranged in regiments, and battalions, and companies. In this, and so far as it goes, exceptions and individualities disappear; what seemed promiscuous and irregular falls into order, and the universe

assumes the appearance of troops marching and countermarching in a grand review. But so far as things are different, each individual must be studied by itself, and treated by itself; and as differences constantly appear, they furnish the occasion of constant study. Thus it is that through similarities the dictionary of human knowledge is greatly abridged, while, through diversities, the faculties are kept constantly awake. At the point where we cease to discriminate differences, all interest ceases from uniformity and monotony. At the point where we cease to discern similarities, interest again ceases from diversity and confusion.

But while these elements pervade the works of God, while our scientific interest in those works and practical power over them are from these, yet are they nowhere more striking, and nowhere as interesting to us, as in man. Every man has, and as a man must have, the great features and characteristics which make him a man, and yet how infinite the diversity! No two are there that look alike, no two that think alike, no two that act alike; and doubtless this diversity will become greater and greater, so long as they shall exist. Here, and here only, in this diversity ever increasing yet not divorced from unity, do we find the basis of a harmony that shall also ever increase.

This diversity it was which was implied in the question of the text. That referred not merely to the childhood, but to the whole career of John. What manner of man should he become? What part should he perform in the great drama of

human affairs? Should he be a monarch, a conqueror, a sage, a lawgiver? Should he play over again the old games of ambition, and pleasure, and gain? or should he be something new and fresh in the world's history?

The question supposes a great difference between the child then, and what he would become. And how great was that difference! Now he is an infant of eight days, with no visible distinction from other infants; just as helpless and dependent. A Pharisee might have taken him under the enlarged border of his garments, and have borne him through the streets of Jerusalem, and no one have known it. But pass on now thirty years, and what is he? He is "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." He cries, and all Judea, and Jerusalem, and the region round about Jordan are stirred, and go out to him. He is the fulfillment of prophecies made centuries before, the forerunner of the Messiah, a bright and shining light, one of whom it could truly be said, that of those born of women, there had been none greater than he.

But great as this change was, there was nothing in it so unusual as to attract attention. The man attracted attention, but not the change. This was so gradual, that wonder was superseded by familiarity. It was but a single exemplification of a general law. Hence I observe, in the first place,

That there is a great difference in all organic beings, between what they are at first, and what we see them become.

We might ask of any seed just germinating, What manner of plant shall this be? See; here is a point of green just visible. Look again. It has become a violet, with its eye on the sun, suffused with beauty, and throbbing with the pulses of the universal life. Here is a filmy substance; it lies upon the palm of your hand, and a breath will blow it away. From this, too, emerges a point of green no larger than the other, and with no perceptible difference between them. But this shall become the elm with its pendent branches, towering and spreading, the pride of the meadow. We may ask the egg, 'What manner of creature shall this be?' Now there is in it a beating speck—a mere point that pulsates. The philosopher is peering at it through his microscope, searching for the principle of life, as the child chases the foot of the rainbow. That principle he finds not, he shall not find it, but it embodies and perfects itself, and from points undistinguishable, it becomes now a wren, chattering and vivacious; now a golden oriole, warbling and weaving its pendent nest; now a solemn owl; a peacock, with its "goodly wings;" an ostrich, with its "wings and feathers," fleet and powerful; an eagle, screaming and breasting the storm-cloud far in the sky. It is indeed now said, that every plant, from the lichen to the oak, and every animal, from the insect to man, has its beginning in a single cell. It is in these cells, undistinguishable by us, that Omniscience can see the future, and from them that Omnipotence can call "the things that are not, as though they were."

This capacity of transformation and growth, by which beings seem to us to pass from the very verge of nonentity to great perfection and magnitude and power, is among the most striking characteristics of the present state. It is also one which we think of, and Revelation confirms the impression, as belonging to this state alone. There are not wanting those who believe that this world is the nursery for peopling this planetary system at least, if not the worlds scattered through all space.

The individuals thus starting from what seems a common point, are different in rank, and fall into different classes; and we next inquire what the rank of each will be.

The rank of each will be determined, first, by its rank in its own class; and, secondly, by the rank of the class.

The rank of an individual in its own class will be determined by its capacity of development, and by its actual development in one direction. The California pine may reach a circumference of thirty feet, and a height of three hundred and fifty, and so be the first of its class; but it is by a repetition always of the same processes, an extension and increase in one line. Between the greatest and the least of them there is no difference, except that of development in a particular direction. Among men, a man will be really first, who possesses most perfectly what is distinctively human; and in general, whatever individual of a class shall manifest most fully its distinctive characteristic, will be the first in that class.

But while rank *in* a class is determined by development in one direction, the rank *of* a class is determined by the capacity of individuals in it for development in different directions; thus giving wide scope to the imagination in answering the question, 'What manner of being shall this be?' The power in a tree of varying from a given line is as nothing. So it can grow, so only. In animals, this power is greater; in man, greater still—and the more things it is possible for him to become, the more complex must be his nature, and the higher his rank. As the scheme of the creation is, that that which is above takes up into itself all that is below, the more complex the nature is, the higher it must be, the more directions it may take, and the greater is the uncertainty that must hang about its final destiny.

And here I observe, in the third place, that, in sensitive and moral beings, a capacity of development in one direction involves its opposite, and that in an equal degree. In this we find startling indications respecting the possibilities of our future. In creatures merely sensitive, perhaps a different constitution was possible, but we know of no instance of it. A capacity for pleasure always involves that of pain, and, so far as we can judge, in a degree precisely correspondent. But whatever may be possible in the region of simple enjoyment, in a moral being the capacity of development in one direction must imply that in the other. He who is capable of moral elevation, must also be of moral degradation. He, and he only, who is capa-

ble of great moral excellence, is capable of great sin. This is the basis of the maxim, universally true, that the best things, corrupted, become the worst. The better, the higher, the purer, the nobler any being is capable of becoming, the more utter and awful may be its downfall and ruin. It requires an angel to make a devil.

From what has been said, it appears that the rank of man will be determined by the range of his possible development in different directions. And how wide is that range! How different in this is man from any other being on the earth! Let us look at the breadth of this range, first, in respect to *belief*. An animal cannot be said to believe at all, but for an infant how wide is the range of possible belief! Wonderful is it, that with the same faculties, thrown into the same world, with the same phenomena, and orders of succession, and similarities and differences, such a range should be possible. Especially is this true of religious belief, where the range is the widest conceivable.

Here are two infants just opening their eyes upon the light, and beginning to gather those materials which are to be the basis of their belief. What manner of men shall they be? They seem alike; but when manhood comes, one of them shall stand upon this earth so full of the goodness of God, under these heavens which declare his glory, he shall see all there is in them of order, and beauty, and beneficence, and yet be an atheist.

Causeless, aimless, fatherless, hopeless, with nothing to respond to his deepest wants, for him the universe shall be whirled in the eddies of chance, or swept on by the current of a blind and remorseless fate. The other shall believe that there is one God, infinite, eternal and unchangeable, omnipotent and omnipresent, holy, just and merciful, the Creator and Governor of all things, to whom he may look up and say, My Father. For him, compared with this God, the universe is as nothing. In Him it has its being. It is irradiated with his glory, as the evening cloud with the glory of the setting sun. Except as expressing his attributes and indicating his purposes, it had no grandeur and no significance.

One of these again shall look forward to death, and see in it the end of man. For him, the sullen sound sent back from his coffin when the sod falls upon it, is the last which the conscious universe is to know of each individual man, unless, indeed, the geologist of some future era may find in the impression of his bones, a record of this. For him, man has, in death, no pre-eminence over the beast. By the other, death shall be welcomed as a friend. It shall be for him the beginning of a higher life, of clearer insight, of purer joys, of a greater nearness to God, and of an unending progression. He shall

> "The darkening universe defy,
> To quench his immortality."

He shall believe with a certainty that shall enable him to say with one of old, that he *knows* 'that

if this earthly house of his tabernacle were dissolved, he has a building of God, a house not made with hands, eternal in the heavens,' and so his great hope shall lie beyond the tomb. One of these, again, shall believe in no accountability after death; the other shall believe, that "every idle word that men shall speak, they shall give account thereof in the day of judgment."

So these two may come to believe, and yet be men. These three great doctrines—of God, of a future life, and of accountability—without which there can be neither religion nor morality, one shall receive, and the other shall reject. Side by side they may stand, separated by scarcely a point in space; but in that whole interior life which is most intimate and essential to them, they are as wide asunder as the poles.

But here it is to be noticed, that while the possibility of this divergence in belief indicates elevation in rank, yet the fact of such divergence indicates for some a low position in that rank. A perfect instinct is uniform. So is perfect reason, and these would coincide. These are the extremes, and between these, imperfection and diversity lie. Truth is one, and a failure to see it is always the result either of feebleness or of sin. Hence, diversity of belief is not among those needed for harmony, but the reverse. A measure of it is compatible with harmony, that is, such as this world admits of, but the harmony of the universe will be perfect only when all rational creatures, so far as they see at all, shall see eye to eye.

But if the divergence of men in religious belief, and in all belief, is great, it is not less, and is even more striking, in their objects of worship.

One "planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn. He burneth part thereof in the fire, and the residue thereof he maketh a god, even his graven image; he falleth down and worshipeth it; he prayeth unto it and saith, Deliver me, for thou art my god." He may worship, as men have done, flies, and serpents, and crocodiles, and oxen, and the sun, and moon, and stars, and heroes, and devils; and worshiping these, he becomes, so far as is possible, assimilated to them. How different these from Him who is 'the Lord, the true God, the living God, and an everlasting King;—who hath made the earth by his power, who hath established the world by his wisdom, and hath stretched out the heavens by his discretion.' And can the intelligent worshiper of this God, the holy prophet, or apostle, rapt in vision, or swallowed up in adoration, be of the same race with the idolater casting himself beneath the car of Juggernaut, or with the cannibal savage eating his victim, and dancing before a carved, besmeared, and hideous log? Can it be that those who do thus, might have changed places?

Here, again, diversity is not the basis of harmony. If harmony requires diversity, it has its root in unity, the unity of truth and of God; and so, of belief and of worship.

We may further ask what any child shall be in

position, in attainments, and in the extent of his influence. Shall he be a miner, thousands of feet beneath the earth's surface, untaught, unknown, unthanked, uncared for, with a mind as narrow and as dark as the sphere of his labors? Shall he be a slave, whose range is the plantation, and to whom cupidity and fear forbid the knowledge of letters? Shall he be a misanthrope, self-exiled from society, who dies alone, and whose body is found by accident? Shall he be, as probably he will, neither rich nor poor, neither learned nor ignorant, neither widely known nor wholly obscure—one of the countless throng on life's thoroughfare of whom the casual observer would take no note? Or, shall he tread the high places of art, of learning, and of power? Shall the canvas or the marble wait for his touch to become immortal? Shall he be a poet, "soaring in the high region of his fancy, with his garland and singing robes about him?" Shall he govern nations, command armies, sway senates, wrest from nature her secrets, lead the van of progress, and make his thought and will felt over the globe?

But chiefly may we ask concerning any infant, What manner of child shall this be in character, and in the *kind* of influence he shall exert. Upon character every thing depends, and from this, influence flows. And shall these be in the line, and on the level of sensuality and of sense? or of a selfish and all-absorbing ambition? or of a pure philanthropy? or of a whole-hearted consecration to the will of God? Shall the child be an apostle

of righteousness? a martyr missionary? a preacher like Whitfield, whose eloquence and zeal shall set a continent on fire? Shall he be a fashionable exquisite, admiring himself, and supposing himself admired by others? Shall he be a political intriguer? an adroit depredator upon society? Shall he be a drunkard, and die in a ditch? Shall he be a thief? a murderer? a pirate? Can it be that he who sails under the black flag of death, and whose motto is, that "dead men tell no tales," once drew his life from the breast of a human mother, returned her caress, and answered to her smile? Who is this upon whom every eye in the vast multitude is fixed? Over his face the fatal cap is drawn, and he stands upon the drop just ready to fall. It is but a few years, and his tiny hand held the finger of his mother, and in him were garnered up her fond hopes and high expectations.

At this point the import of the question is deepest, because the dread issues involved in our immortality are here at stake. Here are harnessed the forces that are to move on the plains of eternity. Every thing indicates that in the mind, as well as in the body, there is a possibility of RUIN; that there are there also processes that are cancerous and leprous; and that they may gradually pervade, and at length utterly pervert and corrupt the whole being. Awful and significant it is, to see such a disease spreading itself over the body, tainting the fluids more widely, and implicating more tissues, till deformity becomes only the more ob-

trusive, and hideous, and persistent, as the forces of nature were originally greater and more beneficent. And so it may be in mind. Whatever the fact may be, no one can doubt the fearful capacity for this. It belongs to our conception of spiritual forces that they are indefinite, or without limit in their capacities, in whatever direction they may move. It is the natural pledge of their immortality, that whatever point they may reach in knowledge or affection, in virtue or in vice, it will always be possible for them to advance still further. This point, whatever it be, must be reached under the law of habit, and under that still more general law that "to him that hath shall be given," and thus the time must come when there can be no return. For the same reason that the path of the just shall be as the shining light, that shines more and more, the gloom of to-day shall become the darkness of to-morrow, and the deep midnight of the day following. Selfishness, passion, hate, shall gain a permanent ascendency, and the reign of retribution begin. The immutability of law is the rock to which the sinner shall be bound; the ceaseless action of the spiritual powers is the immortal liver that shall grow as it is consumed, and the diseased action is the vulture that shall prey upon it. The worm shall gnaw till it shall become undying, the fire shall burn till it "cannot be quenched." This, not crumbling arches, not mouldering cities, but this, this is ruin.

What a contrast between this and the possibilities we see before us and in us, when we look at

the *man* Christ Jesus. In him, in him alone, can we form a right estimate of our nature; and that he has enabled us to do this, is no small ground of our indebtedness to him. So far as he was man only, there was in him no excellence or perfection which we may not attain; and the perfections in him were not only an example to us, but were a pledge to his followers that they shall attain the same. The disciple shall be as his Master. They shall be like him, for they shall see him as he is. Christ was the Son of God as Adam was not; and in him humanity was glorified as it could have been in no other way. There was stamped upon it the seal of an infinite value. It was so taken into union with God as to show that God can dwell with it, and that the highest divine perfections may be manifested through it. Christ was the "brightness of his glory," as manifested on the earth, "the express image of his person," and whoever would see the capacities there are in man for elevation and excellence must look to him. "Looking unto Jesus," is the motto of the Christian. He is the only type of normal development for the race. I point you to no heroes or sages, but to Him; to no abstract conception, but to embodied excellence, living, walking, speaking, sympathizing, suffering among men. The divine image, marred in Adam, was restored in Christ, and is so held in him that it can be lost never more. The gem is now set forever. It will belong to the riches of eternity. *This image we may attain.* Between the attainment of this and

any thing else, the difference is infinite. This is the true good. And O how great, how infinite is this good! In view of it, how forcible the question of our Saviour, 'What shall it profit a man if he shall gain the whole world and lose his soul? Or what shall a man give in exchange for his soul?' Fully attained, this good is heaven. Whatever outward circumstances may be, potentially, substantially, ultimately, this is heaven. He that is like God shall dwell with God. The son shall be in his father's house. He shall abide forever. For this we bless thee, O our Father. Cease, my friends, your disputes about religion. He that is like God shall dwell with God, and he that is not like God, shall not dwell with him.

We thus see that man must be in the highest rank of created beings, and how it is that his manifoldness is a proof of his greatness. Touching the extremes of being, he is capable of development on the level of any nature of which he is partaker, and at any point along a line that reaches from the instinct of the animal up to God himself. He may become an animal, or simply human, or devilish, or divine. Made in the image of God, capable of indefinite progress, of falling to a depth profound in proportion to the height to which he can rise, no wider scope could be given to the imagination than is now given, when the question is asked concerning any child, "What manner of child shall this be?"

My beloved Friends of the Graduating Class, this discussion is especially for you, and in apply-

ing its principles, I address myself directly to you. You are no longer children, but men, and in view of the wide range of possibilities now presented before you, I ask you, What manner of men will you be? I come to you individually, and with affectionate earnestness and deep solicitude, ask each one of you, What manner of man will *you* be?

The question, observe, is not, What will you *get?* but, What will you *be?* The first is the paramount question with selfishness; the second, with reason and religion. In asking the first, you are not necessarily selfish; in making it paramount, you are. In seeking, on the other hand, to be great, good, noble, like God, you are indeed consulting your own good most wisely, but are not selfish, for how can a man be selfish, when his very object is to *be* benevolent. How be selfish in seeking to be like God, for God is love. This question, then, I ask with emphasis, for under the government of God your all must depend upon it. And not only do I ask it, this College that has watched over you, and will follow you with an abiding interest, and which you will either honor or disgrace, asks it. Your parents and near friends, to whom you owe every thing, ask it. Your country asks it. The church of God asks it. The nations that are in ignorance, and under oppression, ask it. And I doubt not there is, at this solemn moment in your own hearts, a "still small voice," in which God is, that asks it. What manner of men will you be?

This question, as put to you, I desire to limit as I have not done in the general discussion. That was in view of two kinds of diversity that must be discriminated. There is one having its root in repugnance and opposition, involving elements that can never be brought into harmony, and that can have no unity even, except as there is fixed between them a great and impassable gulf. For this gulf there is provision in the essential difference of moral good and evil; and while these may be embraced in the unity of one government of eternal righteousness, yet this can be only on the condition that that gulf shall be *fixed*.

But there is also a diversity which springs from unity, and is the basis of harmony; and within this limit diversity is a good. Only through this can we have the riches and beauty, as well as the harmony of the universe. In this we have the one light refracted into its seven colors, making the earth green, and the sky blue, and the clouds gorgeous. In this is the one sound now parting itself into its seven notes for music, now articulating itself in speech, now becoming the chirp of the cricket, and now the roar of the thunder. In this is the one water seen in mist, in dew, in steam, in ice, in snow, in the green heaving ocean, and in the rainbow that spans it. In this is the one body with its organs, the one tree with its branches, the one universe with its suns, and planets, and satellites, and comets. Within this limit, the wider the diversity, the richer are the fields opened to us in science, in beauty, and in character.

And now, when I put this question to you, I would have all your diversity within this limit. I wish to speak with you of no other. This will involve no restriction, no monotony, or tameness, or repression of any manly energy, no abatement of the zest and foam and sparkle of life. It will only lift you above obstructions, and enable you to move calmly and freely, as the balloon that floats in the long upper currents, instead of being whirled in the lower tempests, and wrecked among the branches. O, could I but know that all your diversity would range within this limit, that you would all be Christians, true followers of the Lord Jesus, almost would I say to you, Be what you please. Certainly I should prefer, since one star differs from another star in glory, that you should not be among those less bright. But only be a star. Shine, and choose your own shade of light. Be Paul, or Peter, or John, or James, or even Thomas; any of them but Judas. Be a Luther, or Melancthon; be Jonathan Edwards, or Harlan Page; be—but I will go no further; I will rather recall what I have said, and say to you, *Be yourselves.* Bring out your own individuality. It is your own. As such, respect and cherish it, only avoiding all affected singularity. You will, I think, allow that that individuality has been respected in your course of instruction here; that the object has been, not to put upon you the ear-mark of any system, but to bring your individuality out under the inspiration of a love of truth. If it be different from that of others, do not be trou-

bled. It ought to be. Bring it out in its simplicity, any where within the broad light and expanse of the one perfect example. Christ was peculiar, but not singular, except as Mont Blanc and the Ocean are singular. So be you, and you shall polish a gem for its setting in the diadem of Him who weareth many crowns, that shall have in it shades and lines that no other can have.

And while I thus call upon you to bring out your own individuality, let me say to you also, Respect that of others; and not only so, appreciate it, and rejoice in its manifestation. Nothing is more needed among men than the power and readiness to do this, and to accept, in religion, in politics, and in social life, those diversities of belief and of forms which spring from this, but which yet have their root in essential unity, and no more cease to be of it than men of different colors cease to be of the race. To do this, is liberality, in distinction from laxness and indifference to the truth. This God intended should be. It is not for nothing, that the notes of birds, and the colors of flowers, and the outlines of mountains differ, yet are all pleasing. It is not for nothing, that we are told that the foundations of the New Jerusalem are of twelve manner of precious stones; and the jasper is not better than the sapphire, nor the sapphire than the emerald, nor the emerald than the amethyst, and all are better than any one would be, and all are one in their common nature as gems, and in their common office of adorning and supporting the heavenly city. How to draw the line

rightly, in particular cases, no rules can be given; but you see the general principle, and I beseech you to do this wisely and liberally, remembering that it is the tendency of egotism and selfishness to fall into clannishness, and into a party and sectarian spirit, and to magnify non-essentials.

In the light of what has been said, let me turn your thoughts to the provision God has made for the growth and enjoyment of his creatures as intelligent, and aside from the affections. For these the great conditions, in the construction of his works, are, first, unity. By this is not meant an indivisible unit of which there may be any ~~member~~ number without either unity or harmony, and which must remain unfruitful; but a unity like those spoken of above, capable of being parted into diversity, and of returning to itself again. The second condition is diversity—not merely numerical, but that which is implied in parts having relation to a common whole. The third condition is harmony, that is, such a relation of parts to each other and to the whole, as to realize and complete our conception of that whole. For intellectual growth and enjoyment, a perception of these is all that is needed; and how inexhaustible these are, and how wonderfully blended in this universe, I need not say. In this view of it, the universe is an organ that constantly discourses music to angels and to God. The relations of its parts at a given moment, in their adjustment to each other and to ends, are its harmony, and the succession of its events are its melody. Its harmony we can begin to study. Of

the melody we can know comparatively nothing, for our time is too brief; but we may be sure that both will forever increase.

In view of what has been said, you will also be able, not only to estimate the place and value of diversity in the universe, but also of what has been called many-sidedness, in the individual. Plainly this is a proof of greatness. At times the admiration for this has been overdone, and there has been about it, in certain quarters, something of cant. On the other hand, there are those who say that a man can excel in but one thing, and should attend to but one. Doubtless the greatest effect requires concentration, and there should be no attempt at varied excellence that would diminish this; but there are few occupations in which all that a man can do may not be done with less than his whole energies; the use of the powers in different directions gives diversion and strength, and there seems no good reason why a man may not gain excellence in all the directions in which he is capable of development. Why may not a man cultivate both muscle and mind, both mathematics and music, both poetry and philosophy? I trust you will shrink into no one channel, but as you have begun, so you will continue to advance in a liberal culture.

Once more, if the rank of man be so high and his capacities so great, then is this world a fit theatre for that great redemption which the Scriptures reveal. Between him and that redemption there is no want of congruity or proportion. Some

there are who speak of this world as a mere speck in the universe, and of man as too inconsiderable to be the object of such regard as is implied in the coming and death, for him, of the Son of God. But so far as is possible for any creature, man takes hold on infinity. He is a *child* of God, and in the dealings of God with him there may be involved all those principles of wisdom and righteousness and mercy which can be involved in the divine government any where, and so the whole universe, mighty as it is, may be brought, through man, to the "light of the knowledge of the glory of God." Little can they who think thus, have meditated upon those sublime and consoling words of the Apostle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This redemption, O let us magnify, for in it is all our hope. This redemption I commend to you renewedly, earnestly, affectionately, in this solemn and parting hour.

Finally, my beloved friends, if there is, in the *capacities* of man, a fit occasion and ground for the redemption revealed in the Scriptures, so is there in his *diversities* a fit occasion and ground for that future and final Judgment which they also reveal. How could these diversities be greater? How is every thing respecting God and his government, even to his very being, denied, questioned, challenged, ridiculed, mocked? Taken by itself, how tangled, perplexed, and insoluble by reason, is the

present state? What shades of character! What modifications of responsibility! What wrongs unredressed! What questions cut short by death! And in connection with these, what scope for the application, in every delicate adjustment, of every principle of moral government! Probably in no other way than by such a Judgment, could these diversities be reduced to the comprehension of finite minds, and the ways of God to man be vindicated. Here, as elsewhere, the reality of what God does, and proposes to do, transcends all that man could have imagined to be possible, and hence many deny this also. They say, "Where is the promise of his coming?" "But the day of the Lord will come as a thief in the night." "The Son of man shall sit on the throne of his glory, and before him shall be gathered all nations." This, we believe, will be the next great epoch in this world's history. And in view of it, I ask the question no longer in regard to this world, What manner of men will you be? This world and its scenes, now so bright before you, will be nothing then. I ask this question in view of that day when there will be but one alternative. What manner of men will you then be? Will you be among the righteous? Will you be on the right hand? Will you *all* be there? May you all hear the music of that voice which shall say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

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